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The Calcutta University Magazine

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THE
Calcutta University Institute.

Session—1907-8.

This Institution consists of Three Classes of Members, *viz.* : (a) Undergraduate Members, (b) Graduate Members, and (c) Senior Members.

The work of the Institute is divided into three Sections :—(1) A Section for Athletic Exercises ; (2) A Section for Mental Culture ; (3) A General Section for Moral improvement.

Election of Members.

1. All students of Colleges affiliated to the Calcutta University as well as students in the Entrance Class of a Higher English School are eligible for election as Undergraduate Members. Young men of good character outside the University are not debarred from joining the Society as Undergraduate Members.

2. All graduates of any University are eligible for election as Graduate Members of the Society.

3. Teachers in any institution affiliated to the Calcutta University or any who are interested in the welfare of the educated community of Calcutta may be elected as Senior Members of the Society.

4. All Graduate and Undergraduate Members must pay in advance a subscription of not less than one rupee a year, and all Senior Members a subscription of not less than Rs. 5 a year.

5. Candidates for election must be proposed by one and seconded by another member of the Society.

Privileges of Membership.

All members of the Society are entitled (a) to use the Library and Reading-room of the Society which is kept open every week-day from 1 P. M. to 7-30 P. M., (b) to take out books from the Library on making a deposit of Rs. 3, one book being taken out at a time and retained not more than three weeks, (c) to take part in such meetings and movements as the Secretary may succeed in organizing with the co-operation of the members, (d) to join the Ping-Pong, Tennis Club, (e) to join the Rowing Class on payment of an extra fee of Re 1 a year (f) to use the Institute Gymnasium, (g) to take part in Intercollegiate Recitation competitions and Athletic Sports.

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OUR GREETINGS.

Our appearance in a somewhat altered garb hardly seems to call for any word of explanation. A little change in the shape and the size and the get up, it had often been represented to us, would make the paper more acceptable ; and we have accepted, with thanks, the friendly suggestion. About the improvement of the *matter* which the same kind friends insist upon with even greater urgency, and have certainly a right to demand, it is not for us to judge. We look forward to receiving not suggestions and criticism alone, for which we are deeply thankful, but practical help also in the form of literary contributions from all literary friends of the paper, which will enable us to do our best.

The new session opens with many new hopes, and many new questions which are inseparable from the introduction of a new educational scheme by the University. It is our desire, as it will be our privilege, to record the workings of the new scheme from the beginning ; to watch the efforts that are made to give it a fair trial, to help the students in their struggles and their aspirations ; to explain to them, wherever this lies in our power, the educational ideals, and aims and methods of the age, as well as to represent and explain *their* difficulties and needs to the University. In discharging this function it shall be our endeavour to remember that all the colleges represent but one intellectual life, and the aim of the future is to help this united College and University life to grow into the perfection it is capable of ; and it is our hope that we shall receive the co-operation of students and professors and all friends of the educational Ideal. Our hearty greetings to them all.

THE NEW UNIVERSITY REGULATIONS AND THE STUDENTS.

It is not likely that any one will think of making any complaints about the new University Regulations, when one takes into view the comprehensiveness of the ideal. In addition to the D.L., M.D., and D.Sc. degrees, the University has now instituted the Ph.D. degree for Arts students, and also a special degree of Doctor of Science in Engineering. The only side that is not represented even in the "reformed" University, is what is known as the "Technological side," but with regard to that the Vice-Chancellor observed in connection with the recent debate on Secondary Education in the Senate : "It was not likely that we should soon have a technical side to the University ; where was the money to come from ? * * * * *

The development of higher Technical Institutions probably would be a slow process, it might not impossibly take half a century."

Taking the "ideal" then with this necessary and inevitable limitation, one is next struck with the fact that the ideal on the Arts side makes a much grander show than that on the Science side. For the latter we have only a group of some eight subjects including Mathematics, out of which the student has to make a choice of three for the Intermediate, and the first Degree Examination, and to specialize in one to qualify himself for the higher degrees. The Arts student on the other hand finds set before him for his contemplation a much more gorgeous vista before he can single out the path that will be specially his own. For the M.A. degree in Sanskrit alone, for instance, there are nine different "groups" each of which may be combined with a group of four permanent subjects, and this means certainly a high degree of specialization ; similarly, there are three "groups" for Pali, and two "groups" for English. In Philosophy, the student finds that he will have to specialize in any two of five different branches of Philosophy and combine them with a group of three permanent subjects. If his choice be History, he finds that History no longer includes Political Economy and Political Philosophy, and that he has to specialize in one out of five prescribed divisions of History and combine it with a group of five permanent subjects ; while as regards Political Economy and Political Philosophy, they have not

only been raised to the status of an independent Subject by themselves, but they form two separate "groups" with a certain part in common, and the student has to specialize in such divisions of the subjects as "The Mathematical principles of Political Economy," "The Theory and Practice of Statistics," or "International Law with reference to existing Political and Economic Institutions," and combine them with the group of three or four subjects which is common.

Certainly there can be no complaint about the comprehensiveness of the ideal ! But it would be an interesting study to enquire, now that the "Regulations" have just begun to work, how the students themselves are feeling about the ideal. Our object in writing this paper is not at all to criticise, (it would not be in season now, besides, have we not had enough of criticism ?) but simply to try to understand the position of the student,—not in the least in the spirit of indulgence, but in the spirit of sympathy.

We have not yet got before us all the facts that we would desire to have about the new admissions in Colleges and the subjects taken up in schools, and so we must reserve for a future issue whatever definite inferences can be drawn on a *statistical* basis. For the present we must confine our observations to questions more or less of a general character.

The first thing that the student feels in joining a college or school under the new Regulations, is that he is called upon *to make a choice of his own*. So long University education meant a course of studies imposed by authority from outside, to which the student had only to give a passive obedience, and it was only later in life when his academic career was finished or almost finished, that he had to make a choice of a profession or perhaps to drift into one according to the qualifications that he might happen to find himself possessed of. Now, the choice has been pushed to a much earlier stage, and it is to be, not merely the choice of a profession, but *the choice of a line of education*. The University no longer imposes a particular course of studies, but says to every student : Make thou thine own choice.

This means, we take it, that the University has now to deal with a society more advanced, more highly educated, understanding its own true interests and proper functions—a society no longer in its infancy or childhood, but in a position to make a choice of its own in matters of

education. Provided this hypothesis is correct, the liberty of choice is undoubtedly a high privilege and distinction, in itself a part, and an important part, of sound education.

It means further that the society with which the University deals is a society *well-organised*,—with free scope for differentiation of work and labour, and hence having a real *demand* for a thorough differentiation in the training and education of its members, a society in which everything will be able to find its place according to its real merits and deserts, a society in which boys and young men (or their guardians) are not left to grope about in the dark to find out where a particular line of training which they may adopt will ultimately lead to ; where freedom in the choice of the course of studies is not a mere illusion, but a reality resting upon a definiteness in the conception of the End to be attained, and that End, whether always attractive in other respects or not, is always noble and worth the struggle and pursuit of man.

It means also, we believe, that the minds of the students who are put under such a system of training have a certain degree of versatility, which will, out of its own spontaneity supplement what is *compulsory* in the studies with what is "*optional*" but still *necessary* ; which will specialize in one subject, but which by the very inner law of its special interest in that one subject shall discover its natural connections with other subjects and master them likewise. Freedom of choice, without this *free movement* of intelligence, would be a misnomer, and might mean one of the worst kinds of bondage that the intellect of man may be subject to.

Let us illustrate these remarks by a consideration of one or two cases. The most elaborate scheme perhaps in the whole "Regulations" is that for the M.A. Examination in Sanskrit, which makes it clear that the University at least attaches a good deal of importance to that subject. But what is the number of students offering Sanskrit for the M. A. degree ? How to account for the fact that the number is, out of all proportion to the elaborateness of the scheme, small ? The answer is simple : What is the "prospect" in life of an M. A. in Sanskrit ?

Let us take another case. Philosophy has ceased to be a compulsory subject for the Arts students at the B. A. Examination, and the immediate result has been a considerable falling off in the number of students

on the Philosophy roll for the Third Year, in every college. The explanation, we believe, is the same as in the case of Sanskrit : Philosophy offers no good 'prospect.'

And yet consider the *social* value and importance of both of these subjects. The one supreme end of education in India is to emancipate the *mind* of the country, to understand the true genius of our race, the true spirit of our religion, literature, social institutions ; to free it from whatever mischievous elements may have got mixed up with it, and make it *live* in harmony with the spirit of the age. It would be simply disastrous if one effect of this differentiation and specialization in courses of studies by the University be to relegate the study of Sanskrit literature and Sanskrit philosophy (and the study of both, in these days, is futile unless carried on in conjunction with the study of Western literature and philosophy and science) to an unvisited corner, or confine it to a rapidly diminishing number of students.

It is for society to say whether it has a *demand* for these studies or not, and, if there be no existing demand just now, whether it is prepared to *create* a demand in the near future. In the West, the study of philosophy leads naturally to the study of theology and a preparation for the ministry,—and there is a demand for ministers of religion,—from the travelling missionary and parish priest and preacher in a dissenting meeting house to bishops and arch-bishops and cardinals,—which shows no sign of diminishing ; also there are chairs, besides, of philosophy and theology, at the various universities to be filled. There also the study of theology and philosophy has to be kept abreast with the progress of the modern scientific spirit, and it involves the study of dead languages and literatures like the Greek, Latin and Hebrew. The number of those who engage in these studies may not be very large, neither have they any chance of accumulating millions like the owners of Trusts and Railways. But they have a distinct function in society, which is to guide its thought in all the higher concerns of life, and keep alive the truth that man does not live by bread alone. It has to be seen whether society in India has the same need and demand, for the same class of people, whether it is willing to have a theology and philosophy that will be *living* and abreast of the spirit of the age, and whether out of that consideration it is prepared to make the necessary sacrifices also, setting apart devoted men who would master the

difficulties of dead languages and literatures like Sanskrit and Pali, keep alive the spiritual genius of the race brought down from the past, feed it and nourish it with the fruits of the present, transmit it with added glory to generations to come. Unless India has a real demand for such ministers of religion and teachers of spiritual truth, the study of Philosophy—English or German or Greek or Sanskrit, is doomed in this country,—whatever “regulations” the University might make about the matter.

On the side of the University there is the risk of over—specialization, which may defeat its own end by scaring away intending students, putting asunder subjects and branches of study with natural affinities, and crushing the very studies it wanted to promote.

We take it, specialization is not the only or even the main object of the University, nor was it the thing in view when the present reform movement began. That object is the development of intelligence, the cultivation of faculty,—or rather the saving of intelligence and faculty from being crushed by a bewildering array of subjects to be mastered in a foreign tongue. The sole test of the reform movement having attained any degree of success will be this : Has the work of teaching and learning become a matter of real *joy* to the teacher and the learner ? We can think of no other test. How far the new system will stand this test is more than we can say at present ; but we ask the students earnestly to give it a fair trial at any rate ; and we hope at least one fact will be of immense help to them in this matter, viz,—they have begun this time with a *choice of their own*, and this should help them to *love* their studies even as their own *chosen ones*.

OUR FIRST UNIVERSITY READER.

Under the new Act, the University has got powers to make a new departure—it is now fully authorised to take upon itself teaching functions ;—and the “Regulations” provide that when funds permit, and whenever practicable, the University shall found Professorships, Readerships, and Lectureships, in discharge of these functions.

The way in which this new departure is made will be watched with the deepest interest. The special benefits that are expected to result

from it will, amongst others, be the following : (1) raising the standard of teaching,—by giving a higher and freer scope to a certain class of teachers, at any rate, and making a higher demand from them, than any that has been hitherto thought of, (2) stimulating the efforts and capacities of students by calling upon them to co-operate in a higher kind of labour : (3) promoting intercollegiate intercourse and a real sense of unity in University life. Success in this will depend so much upon the type of men that are appointed as Professors &c., and the spirit in which the students co-operate, that a good beginning must be taken as a happy augury and a matter for special rejoicing.

We congratulate ourselves heartily upon the University's choice of its first Reader. Dr. Thibaut has not been long in Calcutta, but his is a name that is dear to many, for the Vedanta is valued even in this part of the country, though it is only by looking at him and observing his quiet, gentle ways that one can be rightly impressed with his personality. His face bears on it the impress that "oft converse" with the Vedanta seems to have left on it, and even on the Registrar's chair,—by its very nature rather a restless one!—his spirit seems to be in the tranquil depths of some inner communion.

As the first University Reader, Dr. Thibaut will give a course of lectures on "The Astronomies of the ancient Oriental Nations and their historical connections, with special reference to India." The course is intended to be delivered in January next.

The following observations about Dr. Thibaut from the Hon'ble. The Vice-Chancellor, are worth being recorded :

"Dr. Thibaut is a recognised authority on the subject of the history of the Astronomies of the ancient Oriental Nations. His principal publication in this line is the edition brought out by him in collaboration with Mahamahopadhyaya Pandit Sudhakar Dvivedi, of Varaha Mihira's *Pancha Siddhantika*, a book giving more detailed and important information as to the history of Astronomy in this country than any other Sanskrit work now known. The publication and interpretation of this text has been a task of quite abnormal difficulty as the manuscripts available were exceedingly incorrect, and no commentaries could be traced as the work had been neglected and apparently forgotten by the Pandits for over a thousand years. A concise summary of Dr. Thibaut's studies in Indian Astronomy is to be found in that part of Buhler and Kielhorn's '*Encyclopedia of Indian research*' which deals with Astronomy, Astrology, and Mathematics."

The Vice-Chancellor concluded by saying : "No higher testimony to the value of Dr. Thibaut's researches was needed. He would only add that the proposed course of lectures was intended to be delivered next January and expected to consist of from eight to twelve lectures. He felt no doubt that when the lectures would be published as required by the Regulations, the University would be found to have been the medium of placing before the learned World a volume of interesting and illuminating lectures on a very difficult and obscure subject."

We may here put in one word about the University Lecturers also. About them, the Vice-Chancellor explained : "Lecturers were intended to impart post-graduate teaching and give guidance in research in Arts and Science subjects : They ordinarily would be Professors in affiliated colleges, and be nominated by Principals of Colleges, or Members of the Faculties of Arts or Science ; but it was also open to the Syndicate in special cases independently to propose the appointment of competent persons and their being allowed a suitable remuneration from University Funds." A number of University Lecturers upon various subjects have been appointed, amongst whom we need make no apology for singling out one about whom the Vice-Chancellor observed : "In proposing the name of Pandit Satyavrata Samasrami, (as University Lecturer on the Rig-Veda) and a special honorarium for him, the Syndicate were guided by the consideration that it would be highly desirable to secure for the University the services of the greatest living Vedic scholar in Bengal ; all the more as the study of the Rigveda is compulsory under the M. A. Regulations."

BOOKS OF THE SEASON.

Shakespeare. By Professor Walter Raleigh. Macmillan & Co. (English men of letters series). The coming out of this book has been the occasion for Mr. Sidney Lee to re-open in the Times the ever-tantalizing question of the "Personality of Shakespeare." Professor Raleigh, adopting the view so ably set forth by critics like Dowden and Emerson, maintains that Shakespeare's great personality,—“in his habit as he lived,”—stands revealed in his works. Or, as Emerson put it, “Shakespeare is the only biographer of Shakespeare. * * *

* * * So far from Shakespeare being the least known, he is the one person in all modern history known to us.” Against this, Mr. Lee

pitches what may be called the purely objective view of the creative impulse in art which, he claims, was entertained by artists of such different temperaments as Coleridge and Sir Walter Scott,—but in its most characteristic form by Browning : Witness, particularly his two poems on “House,” and “At the Mermaid ;”—Take for instance the following from the last :

Here's my work : does work discover
 What was rest from work—my life ?
 Blank of such a record truly
 Here's the work I hand—this scroll,
 Yours to take or leave ; as duly
 Mine remains the unproffered soul.
 'Which of you did I enable
 Once to slip inside my breast
 There to catalogue and label
 What I like least, what love best ?

The objective view, Prof. Raleigh however maintains, “would never be entertained by an artist, and would have short shrift from any of the company that assembled at the Mermaid Tavern.”

Here is something that the Spectator says about the book :

“The age of Shakespeare was an age of glitter and pageantry, of squalor and wickedness, of the lust of the eye and the pride of life—an age of prodigality, adventure, bravery and excess. Never in English history was thought more active, life more vigorous, or the outward scene more varied, and the mind of Shakespeare took impressions from it all. He talked with tapsters at the ‘Boar’s Head’, and sea-captains at the ‘Elephant’ ; supped at the ‘Mermaid’ gloriously with the wits ; watched the dounce, sober trades-folk and the gav, ruffling gallants in the streets ; took full toll of all he saw or heard of the men who “singd the King of Spain’s beard” ; and when he played at court had an equal eye for solemn statesmen, and vivacious Maids of Honour. All this is set out in this volume with graphic vigour, and, though there is much it cannot teach, it does help us in part to understand how Shakespeare came to be what he is.”

There is another observation worth noticing :

“The modern playwright is the creature of the stage, but Shakespeare was independent of it. In his days, it was fortunate for him, though there was much acting, there was happily no theatre. He had to appeal less to the eyes than to the imagination. He had to create his own back-

ground and his own environment, and, being compelled to do so, did it. He sets you at once just where he would have you and makes the sun shine or the storm rave with no other machinery than his own words. Take up his volume, and you are at once transported. You feel the "shrewd bite" of the air on the battlements of Elsinore, and the clock strikes midnight ; you stand upon the blasted heath and shudder at the hurly—burly ; or again, through golden gates you pass into that enchanted garden where Comedy holds her revels in a "rainbow world."

The Creed of a Layman : Apologia Pro Fide Mea. By Frederic Harrison. Macmillan & Co.---

The revolt against rationalism and a "muscular Christianity" found expression in Cardinal Newman's "Apologia,"—Mr. Frederic Harrison's book is an embodiment of the protest of reason and science against Orthodoxy, and a defence of the "Religion of Humanity." It must be an interesting study from many points of view, and it seems it has been received also from widely differing standpoints of criticism. First, it is one more evidence that those who "prophesy in the name of science" cannot get away from the fascination of theological conceptions and religious ideals—witness, Tyndall, Huxley, Spencer and the whole lot of them, not to speak of Comte himself. Secondly, it marks a transition only, or better perhaps a hankering (though it is called a *creed*)—"the yearning of the exile for his distant home," as Tyndall put it in his Belfast address. In the third place, this last fact in itself will be taken perhaps as a special recommendation by some, as a serious drawback by others. In any case, there is open-heartedness, sincerity, the spirit of catholicity in it,—which means so much. Here is a brief passsge from the book :

"Were not the Egyptians as much as the Jews pioneers in civilization? Are Confucius and the infinite millions who have lived and died under his dispensation drops in the ocean of humanity? Did Buddhism do nothing for the principle of purity, or was Mohammed a feeble Teacher of the idea of monotheism? The stupendous theocracies of the past and the present, the countless masses who have been and are held together in the faith of Islam, the infinite myriads of Buddhist societies, the polytheistic and fetichist races sown broadcast over the whole earth, *each have their great prophets*, play their part in the destiny of the race, and form real elements

of its life." Or again : "The Bible can hold its place either by a Divine sanction, or by glaring injustice to the other writings of mankind. The question is not whether, stripped of that sanction, it is worthless, but whether other books are not equally valuable."

The book is criticised from a very adverse point of view by the *Spectator* ; it is taken by the *Athenæum* as "a real human document, which will some day be of considerable historical interest ; for it expresses, in the nervous and dignified English of which its author is a recognised master, the inner life of a movement which was characteristic of a certain phase of cultivated thought in the nineteenth century ;" and also "an eloquent presentment of the case for a new religion, as seen by a man eminently sincere." But the *Athenæum* raises a serious question. "All the evidence seems to show", it says, "that those who surrender Theism to the assaults of what they believe to be reason will drift further and further away from the altruistic ideals and the religious emotions. It is not Christianity, but Nietzsche, that is the true answer to Mr. Harrison's creed." This question awaits an answer.

Labour and capital : a Letter to a Labour Friend. By Goldwin Smith, D. C. L. Macmillan and Co.

Professor Goldwin Smith's is a venerable figure in literature, with the hoary experience of about ninety years, we believe, to give weight to anything he says. He is almost wholly deaf, but his mind is active and vigorous, his talk clear and incisive, his reminiscences of early days vivid and full of life, which it is a privilege and delight to listen to from his lips. In his quiet retreat in Toronto he has been drawn out by the serious problems that are stirring politics and society in the dear old mother country to speak out a bit of his mind. His recent letters to the *Spectator* on the question of the House of Lords are short, but deep and suggestive, and here is this little book, brought out by Macmillan, of which we have only read a notice, which however shows that it also is deep and suggestive. The problems of England, constitutional, social and industrial, are the problems of the world ; and if they have a special bearing upon Canada, they have a special bearing upon India also. Prof. Goldwin Smith's book must be full of interest to the Indian reader.

The triumph of the Labour Party at the last elections has brought so many questions not only within the sphere, but to the very forefront of practical politics that the world must be staring hard to see how England solves them, and what the final outcome of them is. The Trades Disputes Bill, the Free Feeding of School-children Bill, the Small Holdings Bill, the Old Age Pension Bill, the question of the payment of members of parliament, the question of the unemployed,—are but steps towards an ultimate solution of the relation between Capital and Labour which England will work out, in accordance with her traditional genius, through grappling with facts and realities, and not through abstract theories. In the meantime books like this one have their value. "State-socialism" is put upon interrogatories by Prof. Goldwin Smith, and found wanting. "Let them (the Socialists) tell us what their 'State', is, how it would differ from a government more despotic than any government has ever been." Certain observations from the Spectator throw a rather lurid light upon this statement; for example: "The Socialist State means the rule of the State Boss,"—"The unsuccessful applicants for employment under certain Poor Law Boards who found that the bribes exacted by the Guardians were beyond their means" &c. The final conclusion of Prof. Goldwin Smith is that "Progress seems more hopeful than revolution." And it is explained that "to abolish private property in capital, and the industrial economy of civilization which rests on it, is revolution, and its sterile record is disappointment and defeat. To extend the advantages of private property to an ever-increasing circle of owners by means of legitimate influences which have already made themselves felt, and which are capable of being quickened and extended, this is progress."

Thucydides Mythistoricus. By Francis Macdonald Cornford. Fellow of Trinity College, Cambridge. Arnold.

We notice this book because it raises certain questions which the student of Greek History will find extremely interesting. The Calcutta University has fixed the period from B. C. 479 to B. C. 404 as the period for special study by the Honour students for the B. A. degree. Among the books recommended, along with Bury, Grote finds a place, but *not* Thucydides; this shows, perhaps, that "reform" notwith-

standing, the University refuses altogether to drift away from its old moorings, but we would strongly advise the students not to miss this opportunity of making the acquaintance of the author regarding whom "all, or nearly all, have been willing to confess that in his monumental work *History* sprang at once to maturity, as *Athena* sprang fully armed from the brain of *Zeus*," -- in the translation of Bloomfield or of Dale.

Among the questions raised by Mr. Cornford in his book on Thucydides are :

(1) What was the real cause of the Peloponnesian War? Mr. Cornford is not satisfied with the explanation given by Thucydides, which is that the cause was : (i) Spartan jealousy of Athens and (ii) the urging of Pericles who felt the inevitableness of the struggle. Even the usually accepted theory of the principles working from behind, *etc.* -- antagonism of Dorian to Ionian, of Oligarchy to Democracy, of Land power to Sea power, -- does not satisfy the author as an account of the complete cause. The true cause, according to him, was *economic*, it was the *commercial* rivalry between Athens and Corinth, Athens's desire for expansion in the West, out of which (and not out of sheer disinterested foolishness) at a later stage of the war the Sicilian Expedition arose, and which in the beginning was the motive of the "Megarian decree" into which Pericles, though himself disapproving of the Western policy, was forced by the Piræus voters. The theory is interesting, at least as illustrating how every age must have its own reading of history, in accordance with its own spirit.

(2) But the more interesting question is that regarding Thucydides himself as a historian. The history of Herodotus, it has been said, is really an Epic ; the History of Thucydides, says Mr. Cornford, is really an Æschylean Tragedy ! He maintains : "The bent of his poetical and artistic nurture comes out in the mythistorical portions of his work. The principle which informs and connects them is the *tragic theory* of human nature -- a traditional psychology which Thucydides seems to me to have learnt from Æschylus." Those who accept this view, says the writer in the Times who reviews the book :

Will find in Thucydides, in place of the passionless spectator (the common view about Thucydides) observing men and actions in an intellectual dry light, an actor 'quitting the scene of a drama intense and passionate,' and then, 'as the long agony wore on, as crime led to crime and madness to ruin'

discerning from a distance—artist now, actor no longer—the large outlines shaping all that misery and suffering into the thing of beauty and awe which we call tragedy." In that tragedy the Melian dialogue, expressing on Athenian lips all the fatal insolence and blindness of wealth and power, finds its true significance. Cleon, too, is no mere personal enemy; rather he is an incarnate Elpis or Peitho, or Apatē luring Athens to destruction after the luck of Pylos. Nicias, again, who hits Cassandra-like his unheeded warnings, is a figure for Thucydides's pity, not for his scorn.

NOTICES AND REVIEWS.

I.

The Central Hindu College, Benares.

We are thankful for a copy of the eighth annual Report of this institution which has been sent to us "for review"—the work it reveals commands appreciation, and admiration. A period of eight years is almost as a passing breath of wind, in India; the nature of the work such as would have given anybody a pause. Yet it is an accomplished fact! At the caves of Ellora, we asked the priests who were acting as our guides: Who has made all these things? *Viskarmā*, was the reply. In how many years? In one night! That sent us within ourselves, to think in silence over the matter. Indeed, *Viskarmā* alone can do such things, and the element of time is a purely negligible quantity! The Hindu College, Benares, as it stands to-day, makes us think, in silence, in the same way. Every page of the "Report" bears witness to the active, luminous brain, the loving sympathetic heart, the creative, organizing impulse and power, the spirit of untiring energy and industry, and the purest self-consecration, which alone has made this institution possible. To such work we offer the homage of our hearts, and say it is the work of *Viskarmā*,—not the invisible spirit alone,—but even *Viskarmā* working through "the human form divine" to which our homage of appreciation, admiration, gratitude is due, as much as to the invisible spirit.

We have space but for a few sentences relating to the work itself. The college is now affiliated up to the M.A. (in Sanskrit and English) and B. Sc. standards, to the Allahabad University. It is divided into

three or rather four departments, viz.,--the College, the School, the Technical Institute, and a Sanskrit department, called the *Pathasala*. It has a staff of 18 professors for the College, 28 teachers for the School, 3 for the Technical Institute, 1 Librarian, and 13 teachers for the *Pathasala* which teaches, Vedanta, Sankhya, Nyaya, Vaidyaka, Jyotish, Vyakarana etc., and also gives some instructions in English. With regard to this last point the "Report" makes the following noteworthy observation :

"The teaching of English is much disliked by many of the *Pathasala* students, but it is absolutely necessary for India's future welfare that her Pandits should not be divided from her English educated people by entire ignorance of, and consequent lack of sympathy with, the influences that largely mould the lives of the latter class. In addition to this, a considerable amount of valuable study is being carried on in the West in Sanskrit literature, and the Pandits can largely aid European Scholarship in the following of right lines, if they do not continue to stand apart, as they are now doing."

It may be noted that in the lower forms of the School English is taught by two English ladies.

Mrs. Besant's remarks about the spirit of the religious instructions given in the College are equally note-worthy :

"But you are a Hindu College," some say, "a denominational College." Yes, but Hinduism does not mean bigotry. Our boys are taught to have their own religion, and to respect the religions which are not theirs. We crown our educational edifice with Religion--Religion that teaches the unity of life."

The institution had on its rolls in 1906, a total number of 857 students,—188 in the College, 515 in the School, and 154 in the *Pathasala*. In the way of buildings, it has got, besides three boarding houses, a School House, which is a handsome two-storied building, with a large Hall and twenty rooms, "fourteen of which bear the names of generous donors." On the quadrangle is a beautiful Saraswati Temple, "most gracefully proportioned, in shining white marble, delicately carved, which makes it a real gem of architecture."

The institution has invested funds of the value of Rs. 440, 300 ; the annual income in 1906 (from donations, subscriptions, fees etc.,) amounted to Rs. 186,000 ; and amongst the expenses for the same year the following may be noted : Rs. 35,800 on salaries, Rs. 35,000 on buildings, Rs. 4500 on scientific apparatus, Rs. 1500 on books.

Well might the Vice-Principal, in his annual address, observe :

"What is the motive force, what is the vital power at the back of it,

that has made all this progress possible in the case of a private, unaided College, a College which draws its funds from the public and from the public only ? And I think you will find the answer in the lofty ideals and high aspirations which the founders put before themselves at its inception and the unswerving perseverance with which they have carried them out, sacrificing to them time, money, and position. Who they are it is needless to mention. You all know them. But under such leadership who would not be proud to serve, under such leadership what man can but do his best ?"

II.

Extension Lectures in the National College, Calcutta.

The Secretaries of the National College have been very courteously inviting the public to these Extension lectures. They are a sign of the times. We hope interest in them will not be evanescent, and students who are attending them will steadily co-operate with the lecturers in making them a success. Now that the University has made an honourable room for the Vernaculars in its higher examinations, the growth of such lectures through the medium of the Bengali language will be earnestly looked for from various quarters. The publication of such lectures will make an addition to current literature which, we hope, will be properly appreciated. So far we have seen only one or two of these in print in a Bengali magazine. The subject of one is the "Genesis of Literature," a fit subject for the lecturer, Babu Rabindra Nath Tagore, to whom the Genesis of modern Bengali literature owes so much. Here are just one or two snatches from the main ideas of the lecture :

Creation, in the thought-world as in the world of matter, means the evolution of Form, which is also Beauty, out of formlessness,—a sort of crystallization of thought nebulae into beautiful snow-flakes, or perhaps suns and stars and world-systems. The *creative impulse* comes from (1) a desire for Being, (2) a desire for Permanence, and (3) the desire of the individual for self-realization and fructification in the life of others and the life of the whole. The *occasion* is something which serves as the nucleus for memories, and images, and passions and hopes, which start out of the "sub-conscious" and cluster and grow round it into a thing of beauty which is a joy for ever. There are times when the atmosphere is surcharged with thought-vapour, instinct with thought-germs that sprout forth and blossom, here, there, everywhere,—witness the Vaishnava Revival in Bengal, and the French

Revolution in Europe. When the little currents, thus formed, of popular songs, ballads, myths, legends etc., flow on from various directions, from generation to generation, they blend at last into some majestic stream which forms a great national Epic. There have been four such Epics in the world : The Iliad, the Odyssey, the Ramayana, and the Mahabharat. In modern India thought-currents from the West have blended with those that belong to the country—and it would be strange, unnatural if the influence of that blending were not felt in literature. Witness the great Bengali Epic of Michael Madhusudan Dutt. Its subject is taken from the old national Epic—the Ramayana, but its spirit is largely the spirit of revolt,—both in metre and style, as well as in its conceptions. The Titanic power which has built golden palaces, and subdued Fire and Wind, and Water and Lightning to its own purposes and employed them to keep guard round its palaces of gold, and which in the Ramayana is *defeated* and checked by the advancing Aryan civilization with a purely *spiritual* genius incarnated in the self-exiled Prince who preferred Truth and Duty to his crown, is in the new Epic, the *real hero*,—unrelenting, unbending, though its children perish in battle, its power slowly crumble to dust,—whom the Muse secretly adores, and over whose figure, at the tragic close, she flings her tear-bedewed garland. Literature is not the creation of individual caprice. The Power that shapes the world, shapes the course of literature also.

III.

The Xaverian, 1907.

It is a real gift, whose value is much deeper than what the eye will catch at the first glance, (and yet its outside is beautiful too !) to the educationist in India, — this annual issued by the authorities of the St. Xavier's College, whereof the present one is the second number. It may be doubted if there is another institution in India whose report, from the *intensive* point of view, could be made so interesting. In the matter of education, the Society of Jesus still holds a pre-eminence, the secret of which is worth studying. It is the fact of its possessing a key of the soul which gives it all its subtle power and effectiveness. It is capable of being abused, and history says it has been abused, but when rightly used it acts as a most potent charm in education. There

is nothing in the Spencerian or the Pestalozzian or any other system of education that comes up to this depth of insight and mastery of the subtleties of human nature which Jesuitism has reduced to a system and put at the service of education. One simple test is enough to prove and illustrate this—the playful enthusiasm for physical science, which is so catching, so helpful to students, the sympathy with sports and pastimes, the genial, chastened flow of humour, the large allowance made for the weaknesses of human nature, the charm of personal disposition and sweetness of manners,—all which are the characteristics of the Reverend Fathers, who act as teachers and professors,—themselves trained in the school of the severest self-denial and self-discipline. By the side of such an educational organization,—every other looks so thin!

The University Inspectors in their report on the St. Xavier's College observe: "The organisation of St. Xavier's College has the completeness of the whole Jesuit system of education along with special adaptation to the requirements of the regulations of the Calcutta University." Again, "There is a very full staff of 12 Fathers specially qualified by the Jesuit system of training and assisted by two lecturers from outside for oriental languages."

The "Annual" records specially the working of the School—and the notes, pastimes, prize-day, and not the least, the essay on the River Hooghly appearing over the name of a "Third Grammar Class" student, are all full of interest. We may be permitted to express our appreciation of the beautiful "College Crest" with its beautiful motto—*Nihil ultra*—Nothing beyond,—the spirit of which is embodied in the following beautiful lines:

"Greatly begin : if you have time
But for one line, be that sublime :
Not failure but low aim is crime."

We wish every college might bring out an annual like this, keeping in mind by way both of encouragement and aspiration what a "kind friend" says with reference to the Xaverian: "And yet it is not the College that makes the magazine, but the magazine that brings the College up to its own proper level by setting an ideal and by giving that ideal a concrete existence, almost an actuality."

IV.

St. Columba's Magazine.

It is pleasing to find that the College at Hazaribag, owned by the Dublin University's Mission, has changed its name into "St. Columba's College and School," and this Magazine comes out, and promises to come out three times a year, to keep its students, including ex-students, in touch with one another, and also to keep touch with the friends of the college "beyond the seas," in addition to discussing ideals and methods of education. The warmth of tone that marks everything that comes from the pen of the Principal and the Editor in the first issue, is very characteristic and will, we doubt not, combined with the reputation that Hazaribag has as a health-station together with its charm of scenery, attract many a college student who might not have otherwise thought of it. It is delightful to read of the way in which the new college building is progressing: "No doubt our building is not being built as rapidly as Pandemonium was, though like its noted workmen we are making everything on the spot by cunning devices—from bricks, *soorki* and *chunam* to doors and windows." As the fairest way of expressing our appreciation for some of the articles we give a few extracts from one headed:

The Relation between Student and Teacher.

(Extracts from speech delivered in the St. Columba's College by the most Rev. The Bishop of Calcutta and the Metropolitan of India)

Now in these two points, the temper of the student and the relation between the student and the tutor, the old national Indian ideal was a model one. And it may be plausibly maintained that Western methods,—at least in the form in which they are apt to be adopted in India,—tend to lower that ideal; that they foster a worldly tone in the student, and do not promote that sound relationship, of which we have spoken, between teacher and learner.

Examinations propose to the student, it cannot be denied, an aim which is not knowledge for its own sake. And public lectures to large classes, when the hearers have no personal acquaintance with the lecturer, afford little opportunity for personal influence. Yet it may still be the case that many lecturers do contrive to be the best friends of their pupils, and do instill into them a high conception of study and a love of truth, which neither cramming nor examinations "can utterly

abolish nor destroy." Our object now is not to estimate the justice of any judgment which condemns or disparages the methods and the men of our own day, but to glance at descriptions of a past day, and see whether anything can be learnt from them.

* * * * *

In the writings of those old times, we see the Indian student leaving home for distant Taxila or some other famous seat of learning. He is withdrawing from the pleasures and the business of the world almost as completely as he will do, when, at a later stage of life, he exchanges the cares and comforts of a "householder" for the retirement of a hermit. Or he joins, it may be, the company of learners, who follow some famous teacher from place to place. With them he shares a hard out-of-door life; walking along the dirty paths; resting at mid-day in the grove of *sal* trees or under the banyans or the mangoes; sleeping outside the hut in which the reverence of the villagers has provided a shelter for the sage. He repeats day by day his set lesson; but more of what he learns is gathered from his master's lips, in informal catechism and conversation, by the way and at the mid-day rest.

For the relation between Guru and pupil was like that of father and son. They did not meet only in the class-room, or the examination schools; their lives were lived together. The first thing in the morning, it was the pupil's duty to be up before his Guru rose and to wait upon him; at the end of the day he must bring him water for his feet when the day's work was over, must serve his meal, and not seek sleep himself till the Guru was gone to rest. The Guru, for his part, watched over his pupil, and kept back from him nothing that he had to teach, never contented till he should have handed on to him all that he himself had received from his own tutor; never counting his work complete till the pupil was qualified to be his successor, handing on the lamp to another generation.

Personal affection and mutual confidence have not only a charm but a practical value which no perfection of organized but cold machinery can ever replace. In an Indian University or an Indian College, there must remain enough, one would hope, of the old spirit,—if pupil with tutor and tutor with pupil will work for it,—to enrich the many-sided and practical methods of English education with what is noble in the traditions and ideals of India.

